1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Nna, tee ilk en-gisoi-kanai, enitoo 'Ngotonye ake 'e-dikikin.

If a baby dies, its mother only lays aside her ornaments[1].

E-ntoijo en 'l-meenditye[2] loo-'l-ntilgumak, oo 'l-merrin.

Ee ntoo en-nitti el-ntilgumi, ntii ntoo en-nitilige el-tuo loopo. Nna, tee ilk el-ntilgumi, ore ji ekonii, nitti ali el-tuo loopo. Ilji nidiji enna 'e-gidoo: nedithi el-tuo ngiti.

People's souls and spirits, and snakes[3].

When a man is on the point of death, people say he is about to cut his heart; and when he dies and is eaten (by hyenas), his soul dies with him. It is believed that all is over as with the cattle, and that the soul does not come to life again[4].

Kake tee ilk el-ollooni arukii el-kerrin, meenkuri, ore ye elgweyo e-menno loopo, ntii enwuio el-tuo loopo, ntoo el-meenni; nolo el-meenni enj-olig en-'e-gwee enyeno, enilgwenu.

But when a meddlesome man or a rich person dies and is buried, his soul turns into a snake as soon as his body rots; and the snake goes to his children's kraal to look after them.

Ti-arukii naa ntije, ye nebar l-Kenana 'l-merrin loopo. Nna, tee nkai i-Kiputiyuk el-meenni ti-ej, meenkii kulle, nenaj el-meenni, nolo.

The Masai in consequence do not kill their sacred snakes, and if a woman sees one in her hut, she pours some milk on the ground for it to lick, after which it will go away.

Ilji 'l-merrin meenk, naa le'l-gisidimi en-'l-kineny; naa, tee tee ilkaa ntii 'l-nyanyi, ntje: 'Kiset, ameo 'l-kolosilig'

There is a black snake, which is sacred to the *Kineny* clan; and if a person of another clan were to strike the snake whilst the owners were present, they would tell him to desist as it belongs to them.

[1] The Dinka, Bari, and other Nilotic tribes follow similar customs (Kaufmann, *Anthropos*, pp. 130, 132; and *Bonn Packs in Central Africa*, p. 238, &c.).

[2] *Ol-doo*, the heart, mind, soul; *el-meenditye*, the corpse, spirit, ghost.

[3] The Dinka, Bari, Latuka, and other Nilotic tribes, also pay reverence to snakes (Kaufmann, *loc. cit.*, pp. 127, 188; Schweinfurth, *The Heart of Africa*, vol. i, p. 51; Casati, *Ten Years*, p. 51; *Bonn Packs*, *loc. cit.*, p. 239, &c.). The Latuka hold that divine ancestral shades are embodied in certain tame rat herding snakes, whom their human kinsfolk receive with kindly regret and propitiate with food (Tylor, *Primitive Culture*, vol. ii, pp. 8, 238).

[4] The Dinka and Bari likewise disbelieve in a life after death (Kaufmann, *loc. cit.*, pp. 129, 188).

1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Maasai FL12

Ene ekpuuki 'e-gwa kutiti 'l-tolpuuk kumi ealdig, amutaki 'ag-amulak il-kumi, ajijiki: "Kidinjaye eng-ái."

Kua, ene ekpuuki 'l-amwa il-tolpuuk kitaak, amutaki kullaa-kitaak ing-amulak ing-uik.

Kua, ene ahil el-Kimaasi an-ólki naitu an-oldig ahil, amua el-akira ildiye, amutua 'ag-amulak, aije: "I'nake! inkiwa 'l-tolpuuk!" aije ai: "Tolok-wuki!"

Ene ai ten arilitua, aelpat il-amuaiga arukí eng-amwa e'l-tolpuuk tiua, amutua 'ag-amulak. Ene ai ten eailg il-amua tauk inkiwa amua el-tolpuuk ilje, amutua 'ag-amulak, aije: "I'nake, eng-ái, mikiriná 'e-gíyua."

Ene il ailor angwatua 'l-kimongua kuna-kwapi, pe ahil il-Kimasi, amutua 'ag-amulak, amu aije: "Kiwa kidái il-tolpuuk amua kullo." Ilji ai: "I-ailmauk kitauk kullo-tolpuuk." Ene pe epik el-kimongui el-tolpuui el-ebasi, aijiki el-tolpuui: "I'nautakuki 'ag-amulak il ailáiu." Ilji eng-amwa 'l-Ojuja amu mua 'l-pepit kumuk.

If small children salute very old men[1], the latter spit on them, and say: "May God give you long life and gray hairs like mine!"

Then, when warriors greet old men[2], the latter frequently spit in their hands before allowing the young men to grasp them.

If a Masai saw something phenomenal, such as a shooting star, he spits several times and says: "Be lost! go in the direction of the enemy!" after which he says: "Stay away from me."

Again, should he forget, and call somebody who is dead, or mention the name of a deceased person, he spits. Should he hear any bad news, such as the death of some person, he spits, and says: "Be lost, O God, we have no men."

When the Europeans came to these countries and the Masai saw them for the first time, they used to spit, for they said: "We have never seen people like these." They also called them mulúlio-nam, and if a European gave a Masai medicine, the latter asked him to spit on him to heal him. Europeans were formerly called 'l-Ojuja owing to their being hairy.

[1] Vide p. 283.

[2] It is customary amongst the Bari people for old men (fathers or grandfathers) to take children's hands between their knees and spit slightly on them to bless them (Mitterrutzner, *Die Sprache der Bari*, p. xvi).

[3] Vide p. 284.

1:Hollis C-5 (ca. 1894-1904) 1905
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Ol-le-Petoroshi.

Ten eiyiôk el-mokgani arokî en-gorai en-'l-Masaae nelaes el-nkishu arokî ang-arosho, nainke el-torosh. Kaa, ten eiyiôk 'e-garo, aêje Petoroshi.

The ceremony of the red lamb. GOR

When a Masai wishes to make a present his brother or sister, he gives that person a red lamb, called el-torosh. After performing this ceremony, they call one another Petoroshi, i.e. The giver and receiver of a lamb, instead of by their proper names.

El-ôlôl.

Dêji en-dôlôl aêje 'l-Masaae, 'l-ôlôl.

Ten ele el-mokgani nêlgurusa e-Sportyôni nanowuâ, ôl tauk el-dolo-kurrôlâ ejî Ol-olo, aaee êje, "Êl-ôl-ôl," ta-'lmoiwa e-kedyaaye, nainyôlôa 'ajore nowuâ nainêg. Kaa, ten tauk el-le-tatôôa, nainyôlôa 'ajore tanowuâ nainêg.

Ore, ten ele el-mokgani nêlgurusa el-loa tanowuâ, aêtauk el-olo kedyaaye, nainyôlôa 'ajore nowuâ nainêg. Ore, ten tauk el-le-tatôôa, nainyôlôa 'ajore tê ele nêlgurusa.

Ore, ten ele el-mokgani el-arokuâ arokî en-jore, nainêg el-olo ôatôa ta-'lmoiwa e-tatôôa, nainyôlôa ejo enaie lakwa enle nenure. Kaa, ten tauk el-le-kedyaaye, nainyaye, nwa eiyiôk 'ajore ngwuâ nenaie.

Ore ten ele el-mokgani 'ng-ekgôna, aêtauk el-olo

Omens.

The Masai believe in what they term El-olol, or omens. 787 825

If a man goes to visit a woman who is ill, and the bird which is called Ol-olo[1], on account of its note, cries on his left hand, he knows that the woman is very ill indeed. Should the bird utter its cry on his right hand, he knows that the woman is on a fair way to recovery.

If a person visits a man who is unwell, and hears the same bird crying on his left hand, he knows that the man is only indisposed; but on the other hand, if a bird cries out on the right side of the road, he knows that the man will die. [KS]

Again, if a man goes to fight or to raid and hears the Tôo bird crying on his right hand, he knows that he will be successful. Should the sound come from the left hand, he will return home again, as he knows he will be beaten.

If a man is going to pay a visit and hears a Tôo bird behind him, it

[1] Hieropicus spodocephalus, Rp.

death taking place within the village. This means that as soon as a young or middle-aged person shows any signs of approaching death, he (or she) is hastily carried out into the bush outside the village and left to die there. [64.1] [64.2]

Should the death of a young or middle-aged person occur within the village, the body must be carried out and thrown into the bush. The proper person to perform this last service is a son of the deceased, but if no son is available the body must be moved by a stranger (usually a member of the Wandorobo tribe, who is always willing to perform this work), and the fee for doing so is a heifer. The village must be moved as soon as possible after such an occurrence, but otherwise there is no purification ceremony. [64.3]

Burial of Old People.—Only an old man, or a woman past child-bearing, is allowed to die peacefully in a hut in the village, and the body is then buried in the following way:—As soon as death occurs a man or bullock is slaughtered and the hut used to contain the body and clothes (even skins) of the individual. All ornaments are removed, and the burying-place is then prepared as follows:—A spot in the bush not far from the village is selected and cleared and a hollow square of rough logs is then built up. This structure is usually about four feet square and three feet high. On the ground inside the structure the deceased's sleeping-skin is placed, and on it the body is laid (with the knees sufficiently bent to fit the space). Men are placed lying on their right sides, women on their left. The body is then covered by the various skin-dresses owned by the deceased and left, no attempt being made to cover over the top of the structure with wood or earth in order to protect the body from scavenging animals. [64.4]

About a month after the burial has taken place the village must be moved, with the exception of the hut in which the death took place. The hut is left to fall into ruin. Meanwhile, until the move takes place, any other occupants of the hut continue to live in it as before. [65.1]

Ceremony at the Burial place.—On the day that the village is finally abandoned every member of the village must file past the burial place and the elder people stop and drink beer and slaughter an ox there. My informants, however, insist that this is not a sacrifice to the departed spirit as among some other tribes, and as proof pointed out that they did not pour out any beer at the grave or leave any offering of meat. [66.1]

Inheritance.—A man's possessions all pass to his male children, but if they are too young to take charge of them themselves the deceased's own brother, who acts as *loo paroto* (no Widowhood) looks after the property for them. In return for this he is allowed to retain a very small percentage of the stock. [67.1]

A man's personal ornaments are put on his various children about two months after his death, with a certain amount of ceremonial and much beer-drinking. His weapons are kept for his sons until such time as they shall require them.

Death. — Succession. — Hereditary succession. — Last wishes of the dying. — Sacrifice to ward off impending death. — Treatment and interment of the corpse. — Funeral lament. — Mourning. — Burial. — Burial of Chief Wheipan. — Distribution of the inheritance.

763 When a family father feels death approaching, he calls his people, his wives and children, to him, in order to tell them his last wishes. These apply principally to the division of the inheritance and saying further — probably always without exception — that the eldest son of the principal wife is to be the successor in the personal head. Following this, the old man, with the words ellu, matyuelu, or ku matyuelu, i.e., roughly: "come, I want to know you," turns to the chief here and gives him advice about keeping the members of the family together and supporting them in case of possible impoverishment, about care for the brothers who are still minors, as well as for the surviving wives and daughters. He admonishes him further to be friendly and gentle toward the members of the family, of the lineage, of the tribe, and toward all blood in general. He tell him then he is to celebrate the appropriate feasts and to pray, and should also hold the relatives to this. He advises him to be thrifty, but warns against miserliness, and finally he presents him with one of his ornaments, or a rein, an armband, in memory of his love.

The husband speaks at the deathbed of a wife in order to hear her last wishes, which consist in her entrusting her children — likewise present — to his care.

(762) In the hope of warding off death, the dying one has a black bull slaughtered as an offering to God. His eldest son leads the sacrificial animal out of the kraal, slaughters it by killing it with a stab in the neck, then removes the skin, rolls up the animal as usual, and leaves the heaped-up meat lying as a sacrifice. No prayer is spoken.

764 First of all the ornaments are taken off the deceased individual; sandals and leather apron remain on him. If the deceased is a family father, his sons quickly slaughter a black ox and hoist out the fat.